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The Non-Subscribing Presbyterian

No. 307. APRIL, 1932.

WAY. TRUTH. LIFE.

"I am the Way, the Truth and the Life."—John xiv. 6.

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NOTES AND NEWS.

April is an eventful month in our Church's calendar. For some years the Association of Non-Subscribing Presbyterians and other Free Christian Churches has held its annual meeting in April, instead of June, when the Synod meets. The April date suited the financial year of the Orphan Society; but last year there was a strong expression of opinion that the annual meeting be again held in June. If that were done, and now that the President of the Association is also Moderator-elect of the Synod, the two or three hours allotted to the Association would scarcely distinguish the proceedings from being a regular part of those of the Synod, and thus what has been a grievance to some would be easily remedied.

* * *

The quarterly meetings of the General Purposes Committee have an important bearing on those of the Synod in June. None the less important are the meetings of Presbytery at which nominations are decided upon. With reference to the Synod meetings, these would be greatly encouraged by the service being prepared for by the united choirs of the city churches. If there is a difficulty in this matter a voluntary choir surely might be got together, and a hearty united service held, and our congregations made to feel that they were really one Church.

* * *

The draft report of the General Assembly of Unitarian and Free Christian Churches is circulated. The annual meeting this year will take place at Birmingham. It is a new departure to have the annual meeting away from London, as it was last year; also, to have these meetings in April instead of Whit week. The experiment as to date proved to be highly satisfactory, and the new one as to place will no doubt be equally successful.

* * *

The Assembly supervises a world-wide work. India, S. Africa, Canada, Australia, New Zealand all send their reports. There are reports also from the Continent of Europe, Brussels, Rome, Prague, the villages of Rheinhassin. Grants have been given to these centres which are greatly appreciated. Transylvania had a student at Oxford who has completed his course and returned home. His place has now been taken by another from the same country. Admirable work has been done at Budapest and Prague, and we are glad to know that Dr. Drummond has rendered valuable service in strengthening the friendly relationship with the Archbishop and other authorities of the Czecho-Slovak Church, which broke away from Rome after the Great War, and remains a liberal Catholic Church. The contact should be one of mutual benefit in promoting Christian Unity.

* * *

The Rev. Alfred Hall, M.A., B D., minister of Upper Chapel, Sheffield, has been unanimously nominated for the office of President of the Assembly for 1932-33.

* * *

The annual sermons of the Ulster Unitarian Christian Association will be preached in the First Church, Rosemary Street, Belfast, on Sunday, April 3rd, by the Rev. J. Arnold Williams, B.A., B.D., of Oldham, son of the Rev. D. J. Williams of Kilinchy, and collections will be taken for the Association. All friends are cordially invited.

* * *

Mr. Ernest Pickering, M.A., M.P., gave some very interesting word pictures of life in Japan, with the vivid touch only obtained by

several years of residence there. We learned from him that at heart the Japanese are a peace-loving people. In his address on the Monday night at the Central Hall, Mr. Pickering suddenly went down on his knees, not to pray, but to show how Japanese school children sat while the message from a school society of "Peace and Good-Will" was read to a very large gathering by an English boy —Mr. Pickering's son—and afterwards was translated into Japanese The simple ceremony aroused tremendous enthusiasm and was widely reported. That was only a fragment of what Mr. Pickering had to tell us.

THE NEW THOUGHT MOVEMENT.

The first New Thought Society with a regular leader and organization was the Church of the Higher Life established in Boston in 1894. In 1916 we find its constitution based on the Divinity of man and the infinite possibilities of his creative power by constructive thinking, through obedience to the voice of the Indwelling Presence, the source of all inspiration power, health and prosperity. The essence of its affirmations or creed being that each individual is to be loyal to the truth as he sees it, following the teaching of Christ that "the Kingdom of God is Within." "I predict," said the President, "that this new interpretation and understanding of the greatness of the Power within us, will become universal in the new age which is now dawning."

"One thought in thee will work like leaven,
One force like fire refine,
And flood the common earth with heaven—
To know thyself divine."

Its key-words are harmony, realisation, affirmation, poise; it takes its psychology from Professor James, its metaphysics from Plato, and the Far East, while much of its literature is diluted Emerson. It is monistic in its philosophy and pantheistic in its religion. Its influence is steadily growing, as it holds to much of what is truest in the Christian religion. Its typical books—Trine's—"In tune with the Infinite" (which has sold about one million copies). Marden's—"The Miracle of Right Thought," Ella Wheeler Wilcox's "Poems," etc., strongly insist on the driving power of a self-assertive personality, master of its own power; but its gospel of getting on seems the apotheosis of what James calls the religion of healthy-mindedness, fitting into the dominant temper of our time, in trying to reconcile that serving of two masters, God and getting on, which a lonely Teacher long ago thought quite impossible. Its weakness is seen in minimizing the difficulties which always lie in the path to the highest conduct of life. It makes far too little of that patient and laborious discipline which is the only sound foundation upon which real power and success can possibly be established. It tends to produce a superficial type of character by no means so admirable as it appears in the glowing pages of these prophets of success. Life must ultimately teach us all the great truth of Emerson's words—"I do not pity the misery of a man underplaced: that will right itself presently: but I pity the man overplaced."

The New Thought in one form or another has penetrated deeply the whole fabric of the modern outlook upon life, and is greatly modifying orthodox theology. It eliminates the element of moral struggle and the need for deliverance, which deeply coloured the older theologies, it recognises no authority save the voice of the soul speaking to each individual, it holds that the fundamental purpose of religion and science is—the same —the pursuit of truth—its gospel is in Royce's pregnant phrase—"The Rediscovery of the Inner Life."

It links itself consciously, or unconsciously with a fundamental principle in Platonism—the divinity of man by virtue of his rational nature. It is the logic of Hegel, practically applied. It is the religion of Emerson's Oversoul and Tennyson's Ancient Sage. If it diverges from accepted Christian theology in many ways, it runs parallel in other regions with what is enduringly true in the Gospels. Adventurous Souls with a daring disregard for ancient landmarks, with a passion to find religious meanings in modern facts and forces, are naturally impatient of old experiences, though hallowed certainties; but some of these old experiences are deeply rooted, and testify to realities, which some find compelled to let in by the window after putting them out by the door.

"The little needle always knows the North,
The little bird remembereth his note;
So the wise Seer within me never errs,
I only follow when I act aright.

Light-hearted as a bird, I live with God,
I find Him in the bottom of my heart:
I hear approvingly His voice therein,
Marking my own choice His clear path
for me.

G. V. CROOK.

RELIGION AND ECONOMICS.

I.—The Position in the Middle Ages.

In the Middle Ages economics was a branch of ethics, and ethics of neology. The *theory* of Church for sixteen hundred years of the Christian history was that religion was to dominate the whole life, to hold sway not merely over individual souls, but over societies and institutions. We therefore find that for centuries before the Reformation and for some time after the parish was the community in which religious and social obligations were intertwined, and it was as a parishioner rather than as a member of the secular state that man bore his share of public burdens and performed such public functions as fell to his lot. The officers of whom he saw most in the routine of his daily life were the Church wardens. The place where most public business was transacted and where news of the great world came to him was the Parish Church. The contributions levied from him were demanded in the name of the parish. Such education as was available for his children was given by the curate or parish schoolmaster. The parish owned property, received bequests, let out sheep and cattle, advanced money, and occasionally engaged in trade. The pulpit was the channel through which official information was conveyed to the public and the duty of obedience inculcated.

II.—The Church and Trade.

Down to the time of the Civil War the oppressions of the tyrannous landlord were the subject of constant denunciation by the Church. So too were the exactions of middlemen—"merchants of mischief" they were called. What Christian morality, as represented by its highest teachers, aimed at was not merely the prevention of injustice but the fulfilment of the law of Christ—"Whatsoever ye would that men should do unto you do ye unto them." At every turn, therefore, there are limits, restrictions, warnings against allowing economic interests to interfere with serious affairs. To seek more wealth than is necessary for a livelihood is avarice, and avarice is a deadly sin. Trade is necessary but perilous for the soul. Finance if not immoral, is at its best, sordid. Usury is unlawful.

Men of the pre-Reformation period and of the post-Reformation period prayed and preached the theory that the whole of life must be dominated by the law of God. Luther, Calvin, Knox, and the Pilgrim Fathers agree with the Fathers and the schoolmen in asserting the superiority of moral principles over economic appetites.

III.—The Failure of the Old Morality.

After the Reformation there was a new state of things arising. Finance and international trade were growing enormously, with the result that social conditions came into being which did not exist in the former times, and the old morality had no application for the new conditions. When Churchmen said in the early times "Love thy neighbour," every man knew who his neighbour was. When the capitalist state began to grow and large scale production came into operation the questions "Who is my neighbour?" and "How precisely shall I love him?" were not easily answered. The old economic system of master and servant was passing, and a new economic imperialism began to come into being, and the brethren of the merchant were the Africans whom he kidnapped for slavery or the American Indians whom he stripped of their lands. The old individualistic morality had no application to the tremendous growth of economic action in the seventeenth century. Naturally the Church was pushed aside. Henceforth ecclesiastical authorities who endeavoured to assert the traditional morality had to reckon with a temper which asserted that parsons knew nothing of business. Fierce denunciations of the interference of the clergy in civil matters were common in the Long Parliament.

IV.—The Separation of Economic from Moral Interest.

It is startling to be told that Puritanism was largely responsible for separating economic from moral interest. The Puritans did not intend to do this. They had a very strict standard for the individual moral life, both in business and in pleasure. But the later Puritans found economic enterprise agreeable to themselves and they welcomed it. Protestant reformers, like Catholics, had railed against trade. Trade prospered and left them behind. The Puritans made some concessions. They said "Business was a calling." The conception on which this was based sprang from the heart of Puritan neology. It was expressed in the familiar phrase—"A Calling." There was a spiritual calling and a temporal calling. It is the Christian's first duty to know and believe in God. The second calling is to labour in the affairs of practical life. Hence it follows

from this conception that the begging friars and monks fell short of the humblest cobbler, for his was a "calling" and theirs was none. The Puritan virtues were diligence, sobriety, and thrift, and as it happened these were the most conducive to commercial success. "Covetousness," says Baxter, "is a danger to the soul, but not so great a danger as sloth." Another Puritan leader, Richard Steele, writes—"Success in business is a sign of spiritual grace." Commercial enterprise becomes a duty imposed by God. For countless generations the maxim of social ethics has been—"Having food and raiment let us be content, for the love of money is the root of all evil." The Puritans changed that and made the goal of Christian ethics the maximum of work. Richard Steele in a book, *The Tradesman's Calling*, "deprecates the habit of neglecting a man's necessary affairs upon the pretence of religious worship."

When the Rev. David Jones preached a sermon in Lombard Street Church against usury, his career was brought to an end by the Puritans. There was a danger in this teaching which the Puritans never intended to be there. Individualism in religion led to a disparagement of social ethics. When the Industrial Revolution came later, many of the men who exploited the poor and drove little children to the mills to make money were religious men. They regarded trade as a service of God, and felt that the more trade the more service of God. But with more trade came more wealth, and the taste for wealth soon outstripped the idea of trade as a service of God. Puritan morality which was so splendidly true in its main idea became a support of unhallowed ambitions.

V.—Religion and Economics.

Now again the opinion is growing that religion must not be kept aloof from life; that it must dominate in every department of life, but we must not make that mean, as they did in the Middle Ages, the domination of the clergy. We want no return to ecclesiastical authority; what we want is the spirit of religion to permeate the souls of people and inspire them to organise their life in harmony with its principles, and to make the economic organisation of life more Christian than it has ever been before.—J. H. EWBANK.

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THE RUSSIAN LITURGY.

A copy of this Liturgy, which is one of a series of Christian Liturgies, others of which are the Armenian and the Coptic, has come into our hands, and at the present time it is of especial interest. There is a wide difference of opinion abroad, both as to the Graeco-Russian Church and to its attempted extermination.

With the Russian Church intact, there was a great Church whose validity Rome could not challenge, the Greek Church, as a whole quite equal to, if not outnumbering that of Rome, in the populations under its influence. Russia was converted to Christianity by the Greek Church about the middle of the ninth century. In 910 a Christian Church existed at Kieff; but it was in 992 that Prince Uladimir and his people became Christians, and the God of Thunder, the chief Russian idol, was overthrown. Vast multitudes were baptised by Greek bishops and priests, and schools and churches erected everywhere over the land. St. Andrew, patron Saint of Scotland, at the time of the apostles is said to have been the first missionary. For six hundred years the Russian Church was ruled from Constantinople; in 1320 Moscow was chosen as the seat of the Metropolitan. From that time on the Patriarch of the Holy Orthodox Church of Russia held a position in the country second only to that of the Sovereign Emperor.

Peter the Great in 1700 became jealous of the ecclesiastical power and forbade the election of a new patriarch. In 1721 he established the Holy Governing Synod, which prior to the revolution (whatever may be the case now) governs the Russian Church. This body, which was appointed by the Czar, consisted of five or six bishops, one or two high ecclesiastics, and several laymen. At the head is a layman, the Chief Procurator, who acted in the name of the Czar, something after the style of the High Commissioner in the Kirk of Scotland. The translator (P. Kuvochinsky) states that the Russian Church "has a tremendous hold upon the laity, who are taught to love it as part of the traditions they inherit. It presents religion in the most beautiful liturgies, through the most exalted language, and by means of the most gorgeous ceremonial." (So far as ceremonial is concerned the Greek Church leaves Rome a long way behind, and yet the Greek Church is so near to Protestant, that the Church of England is arranging for inter-communion with it). Whereas in the Roman Church devotion is

centered in the Second Person of the Trinity; in the Greek Church, it is in the Third Person, the Holy Ghost, whereas with Protestants and Unitarians it is in the Father; and that expresses itself in the strong emotionalism of the Greek Church, and the strange fanatical excesses which from time to time have broken out; whereas with Rome concentrating on the Word, the tendency has been to build up and codify to an extreme philosophy and theology. The worship of the Father tends to creative activity, hence the innumerable social movements that have been started, social service and social problems almost swamping the devotional side of the Church's life, while among Evangelical Bible Societies, Tract Societies, and Foreign Missions do a tremendous work. No reason why it shouldn't be so; but they are the three great aspects in which Christianity shows itself—(3) the Life, (2) the Word, (1) the Way.

The Greek Church bases its belief on (A) Holy Scripture; (B) the Nicene Creed; (C) the Seven Œcumenical Councils; (D) the Seven Sacraments or Mysteries. While holding to the transmutation of the sacred elements in the Sacrament, as to the manner in which it is done "none but God can understand; only this much is signified that the Bread truly, really and substantially becomes the very true Body of the Lord and the Wine the very Blood of the Lord." Two Liturgies are used that of St. John Chrysostom, and that of St. Basil. A Church is usually in the form of a ship or of a cross. A Pyx containing the reserved Sacrament stands on the Holy Table with a lighted lamp suspended before it. There is a screen across the Sanctuary containing a door called the Holy Door, through which no unordained person may pass, and within is a veil drawn or withdrawn at certain times in the service.

The Liturgy is a very long one, it must take about three hours to get through it. The Psalms make up a great portion of it and much of the language of the service is taken from the Psalms. The Roman teaching is that the consecration of bread and wine takes place at the words "This is My Body, This is My Blood." In the Greek Church however that is only the climax of the process, which has been going on for some time in the service. In administering the communion the bread is dipped in the wine and both are taken together on a spoon—rather a revolting practice to our way of thinking, as also in a part of the service for one priest to be suddenly kissed on the mouth by another bearded priest. (Women are not ordained in the Greek Church). On the whole it is a very beautiful liturgy, but for a revolutionary people we can well imagine that it is far too long; but, even Protestant services fifty or sixty years ago were very long, and a sermon an hour long was just the proper thing, so why criticize? ULLIN.

BODEL-MACKENZIE FUND.

The eighth annual report has been circulated. Seven new names have been added to the list of beneficiaries, and the trustees regret that want of funds alone prevented election of other very deserving applicants. Income, £459 17s. 1d.; expenditure, £435 8s. 2d. Three congregations took collections amounting to £23 6s. 8d. Four annuitants died during the year. The number on the roll now stands at thirty-nine. The trustees ask congregations to give sympathetic consideration to their appeal for increased support.

ANNUAL REPORT OF MISSIONER.

STANHOPE STREET DOMESTIC MISSION.

Ladies and Gentlemen—Once again I have the pleasure of presenting records of another year's work. There have been times of rejoicing and of disappointment, the ebb and flow of the tides of world affairs have been felt upon our foreshore. Through all the times and changes we have attempted to face with courage and comradeship the needs of the hour. We have met life's problems from all angles, feeling that in the house of God the needs of the age can be squarely faced. If in the past year seeds of good influence for body, mind or soul have been sown, some guidance given, some comfort, some inspiration—then has our year been well spent.

Religiously, we have been bold to speak of the age and its problems, striving to influence minds and hearts so that a greater effort will be made towards the Kingdom of Righteousness and peace and love.

CHURCH SERVICES have been held every Sunday morning and evening except on the occasion of the Laymen's League service in the Ulster Hall. The morning services are always sparsely attended, but the evening service finds the mission busy and full. Visiting Ministers and friends have heartened us and enjoyed our services; the bright atmosphere of the church, the homeliness of the people, and the hearty singing have been noted by all; this, we feel, should be the

spirit of worship. I wish to record the services conducted by our many friends Rev. J. McCleery, Rev. J. G. Davies, Mrs. Jackson, Mrs. Ewbank, Mr. T. Carnduff.

Especially would I record the loyal services of the choir and organist, who contribute so much to the service of worship.

SUNDAY SCHOOL teachers and scholars have had a pleasant year of friendship. During the winter we held a monthly social at which we join in games with the scholars, enabling me to get near to the heart and mind of the boys and girls. These socials are a valuable aid to Sunday school work. The management kindly supplied all necessary for a splendid excursion to Ballygally last summer, also for the annual social at Xmas, enabling us to give books and prizes and a splendid tea to all our scholars. The joy given by these numerous events repay any expense or trouble.

FELLOWSHIP MEETINGS are held from October to April on Sunday afternoons. The wide range of speakers and subjects, the keen interest, the regular attendance of our young men and women have proved the value of these open meetings. I wish to thank all speakers who have striven to interest and educate us.

CUB MEETINGS are held on Thursdays, and Mr. Downey, the Master, is carrying on and succeeding with an arduous task.

RELIEF WORK has had a special claim on my time, and, may I say, how much I appreciate the sympathetic interest of the management in all cases I bring forward. We have stepped into the breach wherever and whenever we could; no case has been turned away that justified our attention, and cases have been met of an almost hopeless nature. This has been a trying year for all, and we have done all we can for our people, and realize the deep appreciation for the services which we have been able to render.

Deliveries of the CITY COAL FUND and of the MISSION COAL FUND.—Distribution of parcels of clothing and food, the contributions of money for relief work from the management and friends, has been our attempt to ease the burden of these hand times.

THE WOMEN'S LEAGUE has 33 members, and meets weekly from October to April under the leadership of Miss F. Malcolm and Mrs. E. R. Jackson, ably assisted by Mrs. R. Wilkinson, Mrs. G. Dickey, Mrs. Leith, Miss Luke, and Miss Hanley. The members are grateful to the First Church and All Souls' branches for hospitality at home and away, and o Miss Bruce and Miss Hutton for the Annual Garden Party. District League Meetings were well attended. Several members were enabled, through the holiday fund, to enjoy a week at Drumalla, Carnlough.

THE SOCIAL SERVICE GIRLS' CLUB (Senior, Junior, and Play centre) with an average attendance of 80 members meet weekly on Monday and Tuesday evenings from October till April.

The usual subjects have been taught to the girls by an excellent staff of teachers who have aimed at a high standard, and obtained splendid results at the competitions.

We offer our grateful thanks to the Mission Committee for a donation towards the Xmas party, and to Miss MacGiffin for a large selection of toys.

OUR SOCIAL CLUB has been doing splendid work. Due to its activities every branch of Mission work has been assisted. Sunday School teachers, Choir members, help in all religious and social functions. Meeting every Wednesday and Saturday for pleasure and practice at Table-tennis, which helps members in district league matches, also dramatic rehearsals, and the planning of sermon subjects—all come within the scope of our Social Club.

I wish in closing to thank the Rev. R. Nicol-Cross, M.A., and Mrs. E. R. Jackson, for their splendid aid and advice as Officials of the Mission and as friends to myself. The ladies' committee for their wise counsel; the management for their support and inspiration; to the workers in the Mission who make possible the week's round of activities and friendships in my Mission work.

BRITISH LEAGUE OF UNITARIAN WOMEN—ULSTER DISTRICT.

The Annual Business Meeting was held in the Central Hall, Rosemary Street, Belfast, on Wednesday, March 23rd, at 4-30 p.m., preceded by a Devotional Service, conducted by Mrs. Shaw Brown (of Clough) in the First Presbyterian Church.

Mrs. Eustace Thompson (Ballygally) was re-elected President, as were all the other officers—Hon. Sec. and Treas., Miss Eileen Andrews (Comber); Publicity and Publications, Mrs. E. R. Jackson (Stanhope St.); Fellowship and Friendly Leader, Mrs. J. G. Davies (Comber).

Subsidy Fund.—The Treasurer begs to acknowledge with thanks the sum of 2/- from Miss McRobert, Rademon, per Miss E. Dunn.

OBITUARIES.

The Late Miss McKisack.

The announcement of the passing away of Miss McKisack brought the shock of a personal loss to her many friends. For some years Spring has been a trying time for her, but she had returned from London recently and the state of her health had given no cause for abnormal anxiety to the other members of the family till almost the end, which came suddenly and peacefully on the morning of March 10th. She was a devoted member of the First Church, Belfast, being actively interested in the Women's League and serving on the Music Committee, where her expert know edge was of much value. Music indeed was the dominating interest of her life, and she had attained eminence as a singer and teacher of that art, in which not only did her proficiency prove of great benefit to her pupils, but the charm of her personality and her sympathetic encouragement endeared her to their heart. The wider development of music in the North of Ireland is also deprived by her death of one of its most ardent and indefatigable supporters, for she was closely identified with the Belfast Musical Competitions right from their inauguration till immediately before she was so unexpectedly taken away, and those connected with the movement best know how much it owes to her. Most of all, however, she will be remembered in the home and by all who had the privilege of her friendship for the winning grace and sweetness of spirit which radiated from her and for the harmony of soul, linked with strength of character, of which one was always conscious in her presence and with which she brightened the path about her.

> " . . . . So to live is heaven ;
> To make undying music in the world,
> Breathing as beauteous order that controls
> With growing sway the growing life of man."

She has gone to join "the choir invisible" of those whose music is the gladness of the world, who live again in lives made better by their presence, and we who are left will still hear her voice upon the air and catch her smile again as we go about our work and way in this world.

To her father, James McKisack, heir of many years, and the other members of the family the deep sympathy of friends in our churches at Belfast and Holywood will go out at this time. R.N.C.

THE BELFAST DOMESTIC MISSION.

The Annual Sermons on behalf of the above Mission were preached on Sunday, March 6th, in the First Presbyterian Church, Rosemary St., Belfast, in the morning, and at All Souls' Church, Elmwood Avenue, in the evening; the special preacher being Mr. Ernest Pickering, M.A., Oxon, M.P. for Leicester West.

Since leaving the ministry of All Sou's' Church eleven years ago, Mr. Pickering has been in Southport and Japan. During his four years residence as Professor of English at Yama Gata, Mr. Pickering learnt a great deal about the characteristics and beliefs of the young Japanese, and it was upon this knowledge that the two addresses were based.

Discussing "A Religion without a Sabbath" in the morning, Mr. Pickering showed that, despite the general belief that the Japanese have no religion, they really believe that there is something divine and holy about everything, and that every home is looked upon and contains a shrine where a special service of Communion between the family that can be seen and the family that can not be seen, is held morning and evening.

He described the growth of Western influence in the observance of Sunday as a holiday, if not a holy day, al hough a great many people carry on their daily occupation just as usual. He also enlarged upon the great importance that is laid upon the Family in Japan, of the absence of State relief and of the laws of marriage and death.

Continuing his impressions of Japanese life Mr. Pickering spoke of "The Ideals of Young Japan" in the evening. He drew a picture of the present day religions and of their influence on the younger generation. He spoke of the democratic state-provided education and of the intense patriotism, sometimes fanatical, inculcated by stories of Japanese heroes and heroic deeds, and stressed the influence of the intense emotion towards the unseen presence of their ancestors as expressed in their religion of ancestral worship. He also spoke of the peace-loving, kindly natures of the Japanese as he knew them and of their feeling of goodwill towards all nations.

This theme he further developed at the ANNUAL MEETING of the Belfast Domestic Mission on Monday night, when, despite the bad weather, a number of subscribers and friends gathered in the Central Hall, to hear the Annual Reports.

The Rev. John Barron opened the proceedings with prayer and the chair was occupied by the Rev. R. N. Cross, M.A.

The Seventy-ninth Annual Report was presented by the Hon. Sec—Mrs. E. R. Jackson, and the Financial Statement by the Hon. Treas.—Mr. J. Mackenzie, while the Missionary—Mr. Norman Kirkham, gave his report of the year's activities.

A vote of thanks to the special preacher was proposed by the Rev. S. P. Whitehouse, and seconded by Miss Ara Montgomery.

AN ACKNOWLEDGMENT.

The hon. secretary of the Belfast Domestic Mission acknowledges with gratitude the parcel of baby garments left in the Depository some weeks ago. The secretary wishes to say that they only reached her hands on Monday, February 22nd, and as there was no name attached to the parcel, the secretary takes this opportunity of thanking the anonymous donor.

REPORTS.

All Souls,' Belfast.—As a result of the performances given in Rosemary Hall by the Dramatic Society, a sum of nearly £8 has been handed to the Church Treasurer. It is also pleasing to know that the Holywood Nursing Society has benefitted to the extent of over £31, as the result of the Society's performance in the Holywood Town Hall. The Badminton Club Whist Drive, which is an annual event, took place in Rosemary Hall, on Tuesday evening, March 1st, and was fairly well attended. Thanks chiefly to the ladies of the club who provided and served the excellent refreshments, and to the work of the Hon. Secretary, the evening was very enjoyable and much appreciated. The amount realised was roughly £9. We offer our thanks to Mrs. Barry (2), Mrs. Henderson (2) and Mr. D. Henderson (4), who so kindly gave the prizes, and Mr. H. E. Millar for a donation.

First Church, Belfast—The annual entertainment and prize distribution in connection with the Sunday School, took place on February 24th, when the Central Hall was filled with scholars and adults, interested in this vital side of the church's activities. After tea, the Minister conducted devotions, gave a warm welcome to the parents and friends, and referred to the loyal and faithful work of the teaching staff. Acknowledgment was also made of the services of Miss Vera M'Ninch as school accompanist. Mr. Robert M'Crum the superintendent, reported that there were nearly 70 on the school roll and 58 had gained prizes for attendance with 7 who won special prizes for perfect regularity. They were as follows: Eileen M'Cafferty, Tom Patterson, Norman Arbuckle, Sam Robinson, Jack Robinson, Dorothy M'Cafferty and William M'Kee. The distribution was genially performed by Mr. R. M. Laird, who spoke of the work of the school in building up character, as the most important thing in life and religion, and it was preceded by a programme in which scholars gave songs, recitations, dances and violin solos, displaying much promise; and by a musical sketch presented by the junior section of the Rosemary Dramatic Society, which with the pretty dresses reflected much credit on Miss Nan Newman, who again trained them, Mrs. Wm. Newman acting as accompanist as on previous occasions. A very jolly evening finished with children's games.

First Church, Belfast.—On March 6th, being Belfast Domestic Mission Sunday, morning service was conducted by Mr. E. H. Pickering, M.A., M P. (Leicester), who gave a very interesting account of Japanese family religion, which he knew at first hand from his residence as a teacher in that country. In the evening there was a musical service at which the organist, Mr. Albert Taylor, L.R.A.M., A.R.C.M. and an augmented choir rendered selections from Mendelssohn's great oratorio, "The Elijah." The dramatic fire and intensity of the old testament story of the prophet was captured by organist and soloists, as well as the healing beauty of some of the passages, and altogether the music had moving and uplifting power and it was remarkably well sustained by so comparatively small a choir. The leaders were Miss V. E. Curran, L.R.A.M., Soprano; Miss L. V. Gordon, L.R.A.M., Contralto; Mr. T. Corlett, Tenor; and Mr. J. A. Laird, Baritone. The Rev. R. Nicol Cross in a short address, gave a summary of the life of Felix Mendelssohn, speaking of how every gift and endowment of human nature can be consecrated and used in the sacred service of God and of man's salvation. The collections were in aid of the funds of the Belfast Domestic Mission.

Comber.—The Right Hon. Lord Justice Andrews presided at the recent annual congregational meeting. The treasurer's report showed a small deficit owing to very heavy expenditure. After tea, provided by the Lord Justice and Mrs. Andrews, an

entertainment took place. The Rev. and Mrs. J. Glynne Davies were thanked for their admirable work for the church.

Downpatrick—Under the auspices of Downpatrick First Presbyterian Non-Subscribing Church an enjoyable social evening took place in the Assembly Hall. A bountiful tea was provided by the ladies. Book prizes were graciously presented by Mrs. M'Neil, wife of the esteemed pastor, as follows:—Tom Law, Collie Law, prizes for complete attendance at church; Tom Law Collie Law, complete attendance at Sunday school; Willie Ferris, Lelia Killops, Betty Henry, Maggie Ferris, Bob Hutton, Hilda M Mullan, Milton Hutton, May Ferris, Rita Dick, Eddie Hughes, Bert Killops, John Ferris, Eric Hudson, Anne Croskery, Russell Croskery, Charlie Lowry, Olive Dick, Willie M'Mullan, Marie Henry, Meta Hutton, Molly Dick, Hugh Lowry, Sam Lowry, Ella Hughes, Annie Hughes, Tom Hutton, Gordon Strain, Robert Law, Sydney M'Mullan, Mabel Corry, Dolly Corry, Bob Lowry, Jim M'Mullan, Leslie M'Mullan, Jim Galway, Sam Cleland Jack Hutton. An excellent programme was discoursed, comprising a pianoforte solo by Miss Marie Henry, pianoforte duet by Mrs. J. M'Bride and Miss Dickson, violin solos from Beethoven and Verdi by Miss Davidson, recitations, Miss Oriel Pyper; solos by Miss Eva Pratt and Mr. T. W. Fairley and Mr. G. Hatch. Accompanists, Mrs. J. M'Bride, Miss Wallis and Miss H. Davidson. Votes of thanks were proposed by Mr. C. Stewart, seconded by Mr. J. Newman. Finale, the National Anthem.

Mountpottinger.—The annual meeting of the congregation was held in the schoolroom, on March 9th, when Mr. H. Thomas presided over a moderate attendance. The committee's report on the year's working was read by Mr. H. B. McCullough, Hon. Secretary, whilst the Statement of Accounts was taken as read in view of same having been printed and circulated amongst the members. In moving the adoption of both these reports, the Chairman said he was in the position of being able to announce that through the generosity of a lady, who was a very good friend to the church, the bank overdraft had been paid off and there was now a credit balance. A hearty vote of thanks was passed to the generous donor. Rev. J. H. Ewbank in the course of his annual review, appealed to all members to take a keener interest in the affairs of the congregation and especially so by occupying their seats at the services. Mr. H. B. McCullough was re-elected as Hon. Secretary whilst a like compliment was paid to the Hon. Treasurer, Mr. E. R. Jackson. The Church Committee as constituted was re-elected, with power to co-opt members for any vacancies that might arise. The Women's League provided tea at the close of the business, and a short musical programme followed to which Mrs. J. Allen and Mr. H. Shepherd contributed much appreciated items.

Cairncastle.—At the annual meeting of the Old Presbyterian congregation of Cairncastle, tea was served by the ladies of the congregation, after which the business was proceeded with—the minister (Rev. Thomas Munn) in the chair. Reports presented by the secretary, Mr. Robert Crawford, jun., were satisfactory, and the statement of accounts showed an increase in stipend and collections, and a small credit balance. The committee that served during 1931, were re-elected with Mr. R. Snoddy as treasurer, Mr. Robert Crawford, jun., as secretary. The business part of the proceedings ended with thanks to all who had given service during the year, and the ladies who provided the tea. Then a very enjoyable programme, arranged by Miss Crawford, was given, consisting of the following numbers:—"The Meeting of the Waters" (choir); song, "Do you miss me" (Mr. Robert Crawford); song, "Danny Boy" (Mrs. T. Munn); reading (Miss Demsey); duet, "The Hills of Donegal; (Misses Duffin and Maxwell); song, "Ashgrove" (Miss Lillie M'Dowell); duet, "What will I do love" (Mrs. T. Munn and Mr. R. Crawford); song, "The Old Bog Road" (Mr. William Maxwell); song, "Terence's Farewell" (Miss Crawford); song, with chorus (Mr. William Demsey) "Annie Laurie" (choir). Miss Crawford and Annie Duffin were accompanists.

ST. PATRICK'S DAY.

The fifteenth centenary of the landing of St. Patrick in Ireland, was celebrated March 17th, by a special service, at which, by invitation, the Non-subscribing Presbyterian Church was officially represented, at the Assembly Hall, Belfast, the Right Rev. Dr. Paton, M.C., Moderator of the Irish Presbyterian Church, presiding. R. A. S. Macalister, M.A., D.Litt, F.S.A., Professor of Celtic Archæology, Dublin; the Very Rev. Principal Paul, M.A, D D. and the Very Rev. John White, M.A., D.D, LL.D., Ex-moderator of the Church of Scotland, were the speakers. Prof. Macalister said, that if it was true that

St. Patrick brought Christ to Ireland, it was none the less true that Ireland brought St. Patrick to Christ. Principal Paul said, that St. Patrick's name was Sucat, and his father's name was Calpornius. The Principal went on to say, "I do not deny that God *may have spoken* to St. Patrick in dreams, but I do not feel that he was justified in attaching the importance he did to them." [But, why not, if God *really* did speak in them ? Ed.] Dr. White conveyed the warm greetings of "the mother Catholic Presbyterian Church of Scotland." [the correct name at last! Ed.] They all claimed that St. Patrick was a Scotsman, and he was sent to Ireland at a time when Scotland could ill afford to export its sons. Later, Ireland repaid the debt to Scotland by sending them St. Columba. St. Patrick was a man of one Book. The Bible was his charter and his only rule of faith and life. As to the relation of Patrick to Rome, no church was more free from the Holy See than the Celtic Church.

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The combined annual meeting and quarterly meeting took place at Stanhope Street, on 20th March, 1931. After the service, which was conducted by Mrs. Eustace Thompson, the business meeting was held. In the absence of Miss Armstrong, the President, Mrs. E. R. Jackson, the Vice-President, took the chair. The election of office-bearers was proceeded with. Mrs. Eustace Thompson was elected President; Miss Armstrong, Vice-President; Mrs. E. R. Jackson, Publications and Publicity Secretary; Mrs. Glynne Davies, Fellowship and Friendly Links Secretary; Miss E. L. Andrews, Secretary and Treasurer.

The summer quarterly meeting was held at Banbridge. Mrs. E. R. Jackson took the service and later Miss Armstrong and Mrs. Jackson gave accounts of the annual meetings in London and the opening of the League Hostel.

The autumn quarterly meeting was held at Moneyrea, on October 3rd. The service was taken by Mrs. J. H. Ewbank. At the subsequent meeting Miss Willa Sayers, B.A., gave an interesting paper on "Nature's Sewing Machines."

Mrs. Price Jones conducted the service at the quarterly meeting which was held in All Souls' Church, on January 21st, 1932, and Miss Florence Irwin later gave a much appreciated paper on "Old Cookery Books" in the Rosemary Hall.

Five committee meetings were held during the year. One of the important subjects under consideration was that sent forward from headquarters — the question of a subscription from District Leagues. The suggestion of a contribution of one penny per member was sent to London by your committee.

A contribution of £11 3s. was sent to the League Hostel Fund from the Ulster branches

A suggestion is before the committee that a small annual subscription from each branch should be sent to the Hostel committee till the requisite amount for the Endowment Fund has been raised.

The panel of lecturers and speakers which Mrs. E. R. Jackson compiled has been of much use, many of the branches having taken advantage of it.

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